	Name	Matthew	Mark	Luke	John	Number of people	Running Total	Number of Gospels	Comments	Merged Gospel Story #	Location		
1	Zacharias			1:5-25, 57-80		1	1	1		4			
	Mary –				19:26-27,								
2	Mother of Jesus	1:18-25	3:31	1:26-38	2:1-5	1	2	4		5			
3	Elizabeth			1:39-45		1	3	1	While mentinoed with Zacharias earlier, this is where we hear what Elizabeth spoke about Jesus.	6			
4	John the Baptist	3:1, 13-17	1:4-11	3:1-22	1:6-8	1	4	4		7			
5	Joseph – Step father	1:18-25		1:26-38	1:45	1	5	3		8			
6	Simeon			2:25-35		1	6	1		11			
7	Anna			2:36-38		1	7	1		11			
8	Andrew	4:18	1:16, 3:16	6:14	1:40	1	8	4		23			
9	Simon Peter	4:18	1:16, 3:16	5:3, 6:14	1:42	1	9	4		23			
10	Philip	10:3	3:18	6:14	1:43	1	10	4		24			
11	Bartholomew (Nathaniel)	10:3	3:18	6:14	1:45	1	11	4		24			
12	Nicodemus				3:1-21, 19:39-42	1	12	1	He was a Pharisee and a ruler of the Jews and came to Jesus at night because he feared the Jews. But then he provided the spices for Jesus' burial.	27			
13	Samaritan woman at well				4:7-42	1	13	1	Lesson for the disciples	30			
14	Nobleman's son				4:46-54	2	15	1	Faith of the father, who was a royal official in Capernum	32			
15	Man with unclean spirit		1:23-26	4:33:37		1	16	2	To show Jesus' authority to those in the synagogue	36			
16	Peter's mother-in-	8:14-15	1:30-31	4:38-39		1	17	3	шезунадодае	37			
47	James –	4.21	1.10 2.17	5-10-6-14	24.2	4	10	4		40			
17	Son of Zebedee	4:21	1:19, 3:17	5:10, 6:14	21:2	1	18	4		40			
18	John– Son of Zebedee	4:21	1:19, 3:17	5:10, 6:14	21:2	1	19	4	I had originally thought that the disciple whom Jesus loved was John due to the majority thought on this. But after reading the book "The Disciple Whom Jesus Loved" (tdwil.com), I don't think he is John, one of the sons of Zebedee.	40			
19	A leper	8:2-4	1:40-45	5:12-14		1	20	3	He worshiped Jesus in Matthew 8:2	42			
20	Paralytic and 4 stretcher bearers	9:2-8	2:1-12	5:17-26		5	25	3	The 4 stretcher bearers are included due to their faith as mentioned in Matthew 9:2 and Mark 2:5	43			
21	Matthew	9:9	2:14, 3:18	5:27-28, 6:15		1	26	3	Called Levi in Mark and Luke at his first mention, but then as Matthew after that. He went from Levi the tax man to Matthew the Apostle in the second references.	44			
22	Jairus and his daughter	9:18-19, 23-26	5:21-24, 35-43	8:40-42, 49-56		2	28	3	Mark refers to the daughter as παιδίου, a child.	47, 49			
23	The Woman with the Hemorrhage	9:20-26	5:29-34	8:43-48		1	29	3	Jesus said her faith had healed her	48			
	The Man with the Withered Hand	12:10-13	3:1-5	6:6-10		1	30	3	Done as a lesson for the Pharisees – a role in Jesus' ministry	51			
25	Thomas	10:3	3:18	6:15	11:16,	1	31	4	Also called Didymus in John	53			
	(Didymus) James, son of	10:3			20:24-29	1	-		,	53			
20	Alpheus	10:3	3:18	6:15	14:22	1	32	4	He is called Judas son of James in Luke, but Thaddaeus in Matthew with some manuscripts adding	53			
28	Simon the	10:4	2.10	6:10		,	34	3	Lebbeus as well.	53			
∠8	Zealot	10:4	3:18	6:16		1	34	3	The Greek words here are παῖς	53			
29	Centurion and servant (child?)	8:5-13		7:1-10		2	36	2	Mich can mean child, or δούλος A servant/slave. Matthew uses πτίς all 3 times. With Luke, while he is narrating the scene uses δούλος when referring to the centurion's child, but when he is quoting the centurion, he uses πτίς to refer to the child, and δούλος when the centurion mentions telling his servants what to do. One possibility is the child is like a servant's child, or an illegitimate child of the centurion as portrayed in The Chosen. Child/son are synonymous as seen in John 4: 46-54, or when the father is speaking he says his son, but the servants say your child. Translation is an art, as well as a science.	80			
30	Widow's Son			7:11-17		2	38	1		81			

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31	Two demoniacs	8:28-34	5:1-20	8:26-39		2	40	3	Only one is mentioned in Mark and Luke, but all three are the same event as seen by the details. Possibly only one spoke, or Mark and Luke only chose to highlight one individual. Also see Appendix 1, Note 10 of The Merged Gospels	94			
32	The Paralytic at the Pool of Bethesda				5:1-17	1	41	1	Lesson to Jewish leaders, proof of authority. Also told to not sin so nothing worse happens to him.	95			
33	Two blind men	9:27-31				2	43	1	Similar to Matthew 20:29-34, but details are different. He enters a house here and they were told to tell nobody.	96			
34	Mute demoniac	9:32-34				1	44	1		97			
35	Boy with 5 loaves and 2 fish				6:9	1	45	1	The feeding of the 5,000 is mentioned in all 4 Gospels, but the boy is only mentioned in John	101			
36	Syrophoenic ian woman and daughter	15:21-28	7:25-30			2	47	2	The woman's faith in Matthew 15: 28 was what got her and her daughter blessed, in spite of the fact that Jesus was ignoring her at first.	108			
37	Doof/musto		7:32-37			1	48	1	Faith of those who brought him	109			
38	<b>-</b>		8:22-26			1	49	1	Faith of those who brought him	113			
39	Lunatic boy and his father	17:14-18	9:14-29	9:38-43		2	51	3	The father came and knelt before Jesus since the disciples couldn't	119			
40				10:1-24		72	123	1	heal the boy  Some manuscripts have 70, while others have 72. The NET Bible favors 72 as it is the more difficult reading. Jesus was only sent to the lost sheep of Israel. Mt 15:24	126			
41	Lazarus			16:19-31	11:1-44, 12:2	1	124	1	Most likely that the parable of the rich man and Lazarus was referring to Lazarus being raised from the dead	149, 190			
42	Mary Magdalene/ Bethany Simon the Leper//Pharis ee	26:6-13, 27:56	14:3-9, 15:40	7:36-50, 8: 2, 24:10	11:1- 44,12:1- 11, 19: 25, 20:1- 2	2	126	4	Luke mentions that 7 demons were cast out of her. Some have the account in Luke as different from the other 3 Gospels. But both are in the house of Simonone a Pharisee, the other a most likely leper that was healed by Jesus. One she was a sinner, and the other named as Mary, the sister of Lazarus. Too many similarities, so I counted them as 1 annointing account. I have also read the book "The Beloved Disciple. His Name, His Story, His Thought" by Vernard Eller. This book gives good evidence for Lazarus being at least the source for the fourth Gospel, but also that Mary Magdalene is Mary, the sister of Lazarus. One source is that the family of Lazarus had three properties and Mary was in charge of the one in Magdala, Lazarus in charge of Bethany,	137, 84, 214			
43	Martha			10:38-42	11:1-44, 12:2	1	127	2	Martha seems to be the one serving and preparing, while Mary is interacting with Jesus more. Mary gets her own story, as does Lazarus.	137, 149, 214			
44	Joanna (wife of Chuza), Suzanna			8:1-3, 24:8- 10		2	129	1	Specifically named as supporting the ministry of Jesus. There were other women, but not named.	85			
45	Woman				8:3-11	1	130	1	Lesson to the Pharisees	140			
46	Blind man from birth				9:1-41	1	131	1	Lesson of His authority	146			
47	Dlind/muta	12:22-30	3:20-27	11:14-23		1	132	2	These are parallel based on Jesus' response to the accusation that He was casting out demons by the power of Beelzebul	151			
48	Woman sick for 18 years			13:10-17		1	133	1	Used as a lesson to show His authority	166			
49	Mon with			14:1-4		1	134	1	Jesus used to show that He is the Lord of the Sabbath. Dropsy is a swelling caused by fluid retention	179			
50	Ten Lepers			17:12-19		1	135	1	Only one came back glorifying and worshiping Jesus, and that one was a Samaritan, considered a foreigner. Jesus said that his faith cured him. The Samaritan was commended for coming back.	199			
51	Zaccheus			19:1-10		1	136	1	Showed faith and repentance	211			

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	Bartimaeus and Friend	20:29-34	10:46-52	18:35-43		2	138	3	Matthew has 2 blind men, Mark & Luke both have 1. Again a case that the focus was on the one speaking for Mark & Luke – similar to the two demoniacs in Matthew 6:28-34. Also, they both ask for healing of their eyes. While Luke has this entering Jericho, Matthew and Mark tell us as they were leaving Jericho. See my post on chronologies to show that the Gospels don't always line up the sequence of events.	210, 213			
53	Widow's Mite		12:41-44	21:1-4		1	139	2	A lesson for his disciples as an example of faith	232			
	Man with pitcher of water, owner of the house for the Last Supper	26:17-20	14:12-17	22:7-14		2	141	3	They knew Jesus as the Teacher, showing they were most likely disciples	247			
55	Malchus	26:50-54	14:46-47	22:49-51	18:4-11	1	142	4		266			
56	Barabbas	27:20	15:7	23:18	18:40	1	143	4	Saved from crucifixion, but no sign of faith in Jesus. He used to not be on my list, but my sole reason was for showing no faith in Jesus, but how many people were healed and no sign of future faith was ever shown? Malchus is a prime example of this - he neither searched for Jesus or is shown as having faith after his healing.	275			
57	Simon of Cyrene	27:32	15:21	23:26		1	144	3	In Mark he supported Jesus	278			
58	Thief on the cross	27:38	15:27	23:39-43		1	145	3		281			
59	Mary, mother of James the less and Joseph	27:55-56	15:40-41	24:10		1	146	3		282			
60	Salome, mother of the sons of Zebedee	27:56	15:40			1	147	2	Named as Salome in Mark, sons of Zebedee were James and John as per Mark 10:35	282			
61	Centurion at the cross	27:54	15:39	23:47		1	148	3	The Greek is saying "son of god" not "The Son of God". Luke uses the phrase that he was glorifying God, and Luke has him saying he was a Son of God, or God's Son.	283			
62	Joseph of Arimathea	27:57	15:43	23:50-51	19:38	1	149	4	John calls him a secret disciple of Jesus	285			
63	Two on road to Emmaus		16:12-13	24:13-35		2	151	2	A favorite of mine. Their eyes were opened and Jesus vanished Clopas (Luke 24:18) and one other.	292			
64	Mark		1:1-16:20, 14:51-52			1	152	1	The author of Mark – might be the young naked man in 14:51-52?				
65	Luke			1:1		1	153	1	Luke was chosen as an author of one of the Gospels, as well as the book of Acts				